

PROSPECTUS  
of a Paper to be called the

FEDERAL MISSIONARY INTELLIGENCER.

HEREAS, Missionary intelligence is of the greatest importance at the present day, to the Christian church generally, and as the Missionary cause is the only hope of the world, for the universal triumph of Christ's Kingdom; and, in order that they may have a full and impartial view of the progress of the cause, and of the various operations of the field of Missionary operations—it is proposed to publish a paper with the above title, the design of which

To bring to view, as succinctly as possible for impartial presentation, the operations and proceedings of every Missionary Society on the globe, irrespective of sect or denomination.

To give information of the state of the Missionary cause, generally in American churches.

To add to the Missionary intelligence, such moral and civil as is necessary to elucidate the subject.

To illustrate the whole by maps, cuts and representations, of places, persons and countries.

To be a medium of general communication, for the diffusion of the Missionary spirit.

The paper will be published, in quarto form of eight pages, on as sufficient encouragement to be given to warrant the undertaking. *Let subscribers forward their names immediately.*

Subscribers can leave their names at the office of Zion's Herald.

TERMS.

To be published semi-monthly at \$1.00 per annum. It must be paid in advance.

Compensation of ten cents per copy, to one address, will receive copies at one-fourth price.

All ministers, of every denomination, friendly to the cause of Missions, are authorized to set as Agents for this paper, and to every sixth copy will be allowed.

All communications to be addressed to Rev. C. S. Macpherson, No. 4 Summer Street, Boston.

R. All letters, unless containing money to the amount of one dollar, must be post paid.

Editors throughout the United States, friendly to the cause of this paper, will confer a favor, by giving the above insertion in their respective papers.

Aug. 30.

ARLEY'S BOOK OF THE U. S. STATES.

THIS dry published by CHAS. J. HEMDEE, Peter Par-

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illustrated by 40 engravings, designed and executed in the best style, expressly for this work, and eight Maps, from new

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The most safe, effectual and economical remedy for diseases

of the Human Constitution, that has ever been

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THESE Pills are composed entirely of materials extracted

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any particle of mercury, or any mineral substance.

Dr. Kingley has spent much time in experimenting with different

combinations of vegetable medicines, and has at length discovered the

most safe and effectual remedy for the diseases of the Human Constitution.

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# ZION'S



# HERALD.

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WILLIAM C. BROWN, Editor.

DAVID H. ELA, Agent.

Office No. 19 Washington Street.

FOR ZION'S HERALD.

PURE WATER MAN'S BEST BEVERAGE.

MR. EDITOR—Mankind in general are too much inclined to undervalue the blessings of Heaven, and to neglect the simple means which a kind Providence has so abundantly provided to refresh their various wants; and at the same time, endeavor to supply their place with the productions of art. And, in their enthusiasm for discovery, they have "sought out many inventions," and thus availed themselves of numerous means which are at once destructive of human life and happiness.—This is evinced by that almost universal desire which prevails among men, to obtain some mixed and polluted beverage, to the almost entire exclusion of that pure and simple, yet valuable drink which nature so abundantly and freely offers to all. I shall give a few testimonies which will convince us of the value of that too much neglected gift of Heaven, pure water.

From the time of Hippocrates down to the present day, almost every distinguished physician has borne decided testimony in favor of water, as the best drink for every situation in which drink can be used. "If drink be merely required for allaying thirst and dryness, and diminishing the tenacity and acrimony of the fluids, then is cold water, when limpid, light, without smell and taste, and obtained from a clear running stream, the best drink for a robust man."—Boerhaave.

"The water drinkers are temperate in their actions, prudent and ingenious; they live safe from those diseases which affect the head, such as apoplexies, palsies, pains, blindness, deafness, gout, convulsions, trembling and madness."—Sir John Floyer.

"The drinks we take in, are, seemingly, different matters, but the supply mentioned, may be made by pure elementary water alone; and that all the drinks which supply the necessary liquid, do it only by the quantity of the elementary water they severally contain, will, we suppose, be readily allowed."—Cullen.

"The sole primitive, and mainly natural drink, is water; which when pure, whether from a spring or river, has nothing noxious in it; and is suitable and adapted to all sick persons, and all stomachs, however delicate and infirm; unless through depraved habit, fermented liquors should have become necessary."—Gregory.

"Water is of all drinks, that which, by constant use, is best adapted to prolong the life of man."—Londe.

"In short, the nearer we approach to a perfect aqueous regimen in drink, during the first year at least, (in a tropical climate,) so much the better chance have we of avoiding sickness; and the more slowly and gradually we deviate from this afterwards, so much the more retentive will we be of that invaluable blessing—health."—J. Johnson.

The celebrated physician, Duncanson, being surrounded in his last moments by several of the most distinguished doctors of Paris, who spoke in strong terms of the great loss which the public would sustain by his death—"Gentlemen," said he, suddenly, "I leave behind me three great physicians." On their pressing him to name them, he briefly added, "Water, Exercise and Diet."

"I have known," says Dr. Rush, "many instances of persons who have followed the most laborious employments for many years in the open air, and in warm and cold weather, who never drank any thing but water, and enjoyed uninterrupted good health."

"If there is in nature a remedy, which deserves the name of universal," says Hoffman, a celebrated German physician, who lived nearly two centuries ago, "it is, in my opinion, pure water."

"Water," says the Edinburgh Encyclopedia, "is the natural drink of man, and indeed, of all animals. It is not only the safest and best drink, but however it may be disguised, water is perhaps the only fluid which can answer all the purposes for which drink is required."

Cheyne, a distinguished physician, who wrote more than a century ago, and who had himself experienced incalculable benefits from the use of water, describes its value with great enthusiasm.—"The benefits," says he, "a person who desires nothing but a clear head, and strong intellectual faculties, would reap by drinking nothing but water, (tepid or cold, as the season is,) while he is yet young and tolerably healthy, well educated and of a sober honest disposition, are immeasurable: as, first, that he would live probably till towards an hundred years of age, &c. Secondly, that he would constantly enjoy a clear head, calm, at least governable passions; a faculty of intellectual applications, and the acquisition of virtue, &c."

Thirdly, he would thereby be secured against all the great, atrocious, and frightful distempers; as melancholy, lowness of spirits, &c."

Says Dr. Johnson, "the water drinker glides tranquilly through life, without much exhilaration or depression, and escapes many diseases to which he would otherwise be subject. The wine drinker experiences short, but vivid periods of rapture, and long intervals of gloom; he is also more subject to disease. The balance of enjoyment then turns decidedly in favor of the water drinker, leaving out his temporal prosperity and future anticipations; and the nearer we come to his regimen, the happier we shall be."

"In physical strength," says the Journal of Health, "in the capability of enduring labor and fatigue, in the vigor and clearness of the intellectual powers, the individuals whose drink is confined entirely to water, far exceed those who substitute for the pure element, distilled or fermented liquors." "Would the strong man preserve his strength, and the fair woman her beauty, water

will be their beverage, their cordial, their restorative. Is the constitution broken down in drunken bouts, and gluttonous feasting, to be renovated? Water—water alone, unmixed, unspiced, must be the grand anti-dyspeptic draught.

The nervous lady who refuses to take adequate exercise during the day, and drinks her strong green tea in the evening, may consult her physician, if she be partial to having a listener to her tale of woe; but if she desire to rest well, and keep out of the hands of quacks, and spare the nerves of her regular medical adviser, who really wishes her well, she must dilute her tea, take longer walks, and in place of recourse to the laudanum phial, try a tumbler full of hot water at bed time."

We will close these extracts in the language of Professor Hitchcock; he says, "What substitute has philosophy to offer, when she demands the abandonment of stimulants and narcotics? God has provided one: a most safe, most salutary, and most abundant substitute. Most mercifully is it scattered in purity and profusion, all around us: gushing forth, clear as crystal, from the base of every hillock in our favored land. Its name is Pure Water. Of all drinks it is the most promotive of health, strength, longevity, and serenity of mind."

We have given these somewhat extended extracts, for the purpose of indelibly stamping upon the mind the value of this pure element. And can the Christian close his eyes to the light on this subject and be guiltless? Certainly not.

Let every one who bears the Christian name, abandon the use of every injurious beverage, and seek to present his body a living sacrifice to God, holy, and acceptable in his sight.

RETIREMENT.

Cambridge, Mass., Sept., 1837.

FOR ZION'S HERALD.

REPORT ON EDUCATION,

ADOPTED BY THE N. H. CONFERENCE.

In a report on education, it will be expected that the condition and prospects of our seminaries will occupy an early and a prominent place.

The Newbury Seminary, in point of numbers, has, for a part of the last conference year, prospered beyond what it had ever done before. More recently, however, the advanced price of board, and the very singular state of the times, have had an influence seriously to affect the school in this respect. The means and facilities for instruction, at present possessed by the institution, may be said to be generous and ample. The apparatus for illustration of the Natural Sciences is valuable, and has, during the year past, been enriched by the addition of an elegant reflecting telescope, worth \$400, presented by a benefactor of the institution. There are at present, four teachers, three males, and one female, in constant employ; and the internal arrangements and economy of the school, are considered judicious and satisfactory.

The local situation of this school, as is well known, is very pleasant and healthful; while the neighboring community, in point of sobriety and good morals generally, are not excelled perhaps in the country. Probably no more eligible location could have been anywhere selected, and perhaps no more beautiful foundation could have been laid for a very prosperous and influential school, than what are presented at Newbury. And the idea that after all the efforts and the struggles that have been made, the institution should be suffered to decline and die, is indeed most painful.

Your committee beg leave very earnestly to recommend to this conference heartily to co-operate with the trustees of the institution, in their laborious and untiring efforts to relieve that seminary from its heavy pecuniary embarrassments. Were the conference acquainted with half the cares, labors, and deep and painful anxieties of those of their beloved brethren who constitute the board of trust of Newbury Seminary,—could they contemplate but a fraction of their perplexities and struggles to sustain the institution, and place it upon a firm and substantial basis, your committee feel perfectly certain, that sympathy for your brethren, if nothing else, would stimulate you to come up to their help in any laudable way.

The seminary at South New Market, formerly under the care of Rev. A. Buck, was, as will be recollected, taken under the patronage of this conference, at its last annual session. This school has become organized under a board of trust, and commenced its operations on the fourth Wednesday of April last, with eight students. It numbers at the present time, about forty students, under the care of a preceptor and preceptress;—is free from pecuniary embarrassments, and enjoys prospects of success and usefulness. Its situation is healthy and pleasant, as well as of easy access from all parts of the country.

If we are to form any judgment from the number of students in our schools, as to the energy and correct views of our people in respect to the subject of education, we are inclined to fear that that judgment must be unfavorable. There are a few of our lay brethren within the bounds of the N. H. Conference, that feel and exhibit an enlightened and praiseworthy interest in the prosperity of our schools, and in the prevalence of education.—Such ones do not fail to lend their pecuniary aid, and to do what lies in their power for the education of their children. Or, if they can do no more, they will at least speak favorably of these efforts.

From all accounts, however, the indifference of some of our lay brethren, and the downright opposition in others, are deeply lamentable. Nor can your committee forbear making the inquiry, how it happens that at this late period, and in this age of light, there can remain so much darkness and error upon the minds of any of our people? Have all the members of this conference, during the past year, faithfully discharged their duty to their respective circuits and stations, in endeavoring to enlighten the sentiment of the people on

this immensely interesting subject? Have they made it a subject of conversation? Have they every one obeyed that clause in our Discipline which directs us to "preach expressly on education?" And what is meant by preaching expressly on education, but to take up the subject in our pulpits—in our school-houses, and wherever we may preach;—that we there examine and unfold its merits, and enforce it upon the minds and hearts of our people, by cogent and irresistible argument? And surely no member of this conference will be deficient in argument on this point. Such an admission would, in the judgment of your committee, be an admission that the said member is unqualified for his station, and unworthy of his membership in this body. None of us need be told that a judicious and proper education of our youths, would conduce unspeakably to their happiness on earth, and, in all probability to their happiness for ever and ever. We need not be told that it would raise them a thousand per cent. in respectability; that it would, to a very great extent, improve their general manners and conduct—forming the shapeless, graceless rock, into the fair proportioned and beautiful statue. We need not be told that such an education would give our youths far more elevated ideas of God, and of the infinite and stupendous works of his hands; thus presenting before their minds a most powerful motive to piety, humility and religion, and exerting an influence more and more sanctifying over their hearts and conduct. Nor need we be told that thus their influence and usefulness would in many instances be increased ten thousand fold—running far down the stream of posterity, and telling largely toward the benefit and redemption of the race. These, and the like considerations, it is to be presumed, we have pondered upon and weighed. But have we spread them out in broad amplification before the people to whom we minister? Have we been zealous to scatter light on this subject, and to press it home upon the conscience and the heart? Have we well considered that the time has fully come when we must be awake to this subject, and make a mighty effort to elevate, and greatly to elevate the standard of education and of general information, among that people with which we are more immediately connected? More than once has the watchword been rung in our ears, that we must awake, arise and go forward. We are not ignorant that mind is on the advance—that light and knowledge are spreading like a flame in every direction through our country. Nor yet are we ignorant that it is mind that rules, and will doubtless continue to rule; that it is not large numbers, destitute of intellectual energy, that is destined to be greatly powerful, and sway the minds and hearts of men—bringing about the great objects of benevolence and redemption;—but mind—well trained—well disciplined—energetic and sanctified mind, that is to operate upon, and influence mankind. Many there are that see and feel this truth, and practise accordingly. Hence, in many instances, we see the most strenuous and praiseworthy efforts for the establishment, encouragement and support of lyceums, high schools, academies, colleges and theological seminaries—thus laying hold of, and setting in operation those very engines, by the agency of which the great community of mind is to be influenced and governed. But while these measures are adopted, and while the enterprising of other denominations are going forward—straight forward in this laudable and important work, are we, as a church, to hang down our heads, and do little or nothing? Are we forever to linger behind, and fall in the rear? Even to the most superficial observer, does it not appear perfectly plain that if we would maintain and promote our influence as a church, and as a body of ministers, we must exert ourselves, and that too, many of us, with unwonted energy, in the cause of education? What possible reason can be offered, why the M. E. Church should, in point of the means and facilities of education, be behind any of the other churches? Why should not she take her stand equally high with any and all others? How long shall it be said to our shame, that our youths are under the necessity of availing themselves of the greater facilities of education afforded them out of our own church? It is incumbent upon us, that within our own borders, and under our own influence and direction, we possess facilities and accommodations to educate our youth; to educate them as cheaply and as thoroughly, as are enjoyed among any other class or denomination whatever.

So also is it incumbent upon us as ministers to use special efforts that more of our youths be educated. It is a fact which it would be well to be at least aware of, that in the high schools and colleges of this country, the number of Methodist youth, when compared with others, is very small. Another fact should not be forgotten, and that is what we have already hinted at, namely, that it is the educated youths in this land, that are by and by to wield the influence. These are the ones that are to occupy high places in the church and in the state; and their opinions, and their influence are to be extensively felt. Now, though we are not so arrogant as to believe ours to be the only true church, yet we do, of course, believe that our doctrines and modes of operation are somewhat better adapted than those of others, to spread scriptural holiness over the land and world. To be consistent with ourselves, therefore, it certainly becomes us to use all proper means for affording our youth the opportunities of intellectual and moral improvement, that they may be well qualified as possible to receive the important charge that will soon devolve upon them.

And that the privileges of education may be more generally diffused, and especially for the benefit of such youths as design to enter the gospel ministry, your committee were induced to take into consideration the subject of an Education Society, aiming to assist in the education of such indigent young men as feel themselves called to preach the gospel. It was not the design of the committee to recommend such a measure for immediate

adoption, but for the consideration of this body, with a view to some decided action on the subject by the conference, at its next session. Meanwhile, the committee would take the liberty to remark, that the propriety of such an association for the object alluded to, must be considered as beyond all question. If there be promising and pious youth among us, who might, if duly prepared, become of great use to the church and the world, and if these same youth happen by their indigence to be unable to secure for themselves an education, where is the impropriety that the church should come forward to their assistance? The church can help them if it chooses; and shall young men of piety, and naturally of good parts, be through life curtailed in their sphere of usefulness, on account of a want of the means of education? Now, it is a fact, that numbers of our pious youth who feel desirous to obtain an education, preparatory to preaching the gospel, are called to encounter almost insurmountable difficulties. If they look to their friends, those friends are poor, and unable to help them. If they look to the church, they discover no resources there, for that church, alas, has not learned to assist them, nor realizes that she has a duty of that kind to perform. Mark that young man of lofty views and feelings,—his large soul panting like an apostle's, for the world's redemption. He longs to go forth and bear a part in the great work of bringing his lost race to glory; yet, ere he goes, he would be stripped for the race—he would be completely harnessed for the battle; he would tarry at Jerusalem, until he should be endowed with power from on high; he would be wanting in no qualification whatever that would be useful to him in saving souls. But the means are wanting whereby some indispensable qualifications are to be attained. Meanwhile the church is looking on. Aye, the church, whose duty it doubtless is to send the gospel around the world at once;—the church, that is the light of the world—the salt of the earth; the church, that prays every day for the universal spread of the gospel—that prays the Lord of the harvest that he would raise up, qualify and send forth laborers; the church, that professes to be weaned from the world, but alive to heaven and the eternal well being of man—the church! she is looking upon that young man, but with all her lofty professions of holiness and benevolence, does she put a single copper in his hands by way of assisting him to become prepared to save his fellow men? What will avail all our prayers and professions, while unaccompanied with correspondent effort?

But it may be said that such young men are as favorably circumstanced as most of us composing this body have ever been. To deny this, would be just about as wise as to deny, that had the church come forward to our aid previously to our engaging in the ministry, and assisted us in the improvement of our intellectual powers, we might at the present time, have been far more influential and useful than we actually are, or ever shall be. And who of us does not wish, that before we undertook to preach the gospel, and to perform the diversified and arduous duties of a Christian minister, some kind and generous hand, either of a single individual, or of several individuals, as the church, for example, had benevolently assisted us to an education? Will it not then be the part of generosity and piety to perform that for those who are soon to come forward upon the stage of action, which we so much wish had been accomplished for ourselves when we were in similar circumstances? And it will be recollected further, that the necessity for the education of our rising youth, who contemplate the gospel ministry, is much more urgent than that necessity could have been in the youthful days of some of the members of this conference. "The inquisitive, and enterprising, and intelligent character of the age; the resources of learning perverted by the advocates of error; above all, the wide field of moral influence, opening in our Western States, and the call for men to go to the heathen, who may be safely trusted in translating the Bible, and laying Christian foundations for centuries to come;—all these, and many other considerations, have opened on the church a new era, calling for augmented resources, in the moral and intellectual furniture of ministers."

But should any one urge against the propriety of the measure proposed, the objection that the present benevolent objects which are already before the church draw off for their support all that the people are able to spare, we must beg the liberty to dissent from such an opinion. We have as yet hardly begun to make sacrifices for the church, and for the salvation of the world; and it is high time that our people, throughout our whole connection, were plainly and pointedly taught that it is their duty to make every thing bow to the great cause of benevolence and a world's salvation. We must go to work and shake our people out of their worldly-mindedness. What precept in all the whole system of Christianity exonerates a private member of the church from doing all he can, directly and indirectly, to help in saving seven hundred and fifty millions of souls from eternal ruin? There is no such precept; and yet, if our church members generally should take hold of this business, and make no more than one half the sacrifices of the missionary of the cross, or even of many of the preachers that travel in New Hampshire and Vermont, they would so fill up the treasury of an education society, as that we might amply educate every suitable candidate that might be found within our borders, and still have funds to spare.

And as to the utility of an education society, if it be one of any efficiency, there can also be no question. The American Education Society, and other associations of a kindred character, have been instrumental in accomplishing what should cause a thrill of joy throughout Christendom, and what will tell not a little toward the salvation of the world.



## Reviews.

FOR ZION'S HERALD.  
MALDEN CENTRE.

**BR. BROWN**—God is favoring us in this place with a most gracious display of his goodness in the salvation of sinners. About twelve, within a few days, we humbly trust, have found peace with God. Our altar has been crowded with anxious inquirers for several evenings past. Last evening, thirty presented themselves as the subjects of prayer.

Our brethren feel for souls, and are possessed with the true spirit of labor. A deep seriousness seems to pervade the entire congregation; and could we see the heart as in a mirror, I doubt not we should discover many a one ready to cry out, "Jesus, thou son of David, have mercy on me." That glorious work begun among us, may be carried forward, until the shout of victory shall be proclaimed upon every house-top, and a ruined world redeemed from sin, is the ardent desire, and prayer of  
Yours, &c.,  
H. B. SKINNER.

Malden, Mass., Sept. 29.

FOR ZION'S HERALD.  
LOUDON CAMP-MEETING.

**BR. BROWN**—I have been requested to give you a brief notice of our Camp-meeting at Loudon. The meeting commenced on Monday, the 18th inst., and was continued until the next Saturday. The weather was fine. Every thing in the order of Divine Providence conspired to render the meeting interesting and profitable; and to make the whole scene impressive in the highest degree. The place was made sacred by the presence of Him who is worshipped and adored in temples not made with hands.

On the day the meeting commenced, while our brethren and friends were engaged in erecting tents, a scene awful and alarming was presented before us. While our brethren from Canterbury were building their tent, in raising the ridge pole, which was a large green maple, when nearly up, it fell the distance of about fifteen feet, and struck with its full force on the head of Brother Bradley. It brought him apparently lifeless to the ground, and fractured the skull, in a most shocking and fatal manner. After a short time he showed some signs of life, but never spoke after he received the fatal blow. His groans indicated excruciating pain. He continued in this state until Wednesday morning, when he expired, leaving his family, and a large circle of Christian friends to lament their loss. He had served God in his generation, and though suddenly called away, he left a good evidence that he rested from labor, "where the weary are at rest."

By this alarming Providence, we were all taught that there is "but a step between us and death." It was a sermon of awful import. It was the eloquence of death crying, "Prepare to meet thy God."

The preaching at this meeting was of the plain, practical kind, attended by the Spirit of God to the hearts of those who heard. The church was well engaged in the work, and the united labors of God's servants and people were not in vain. It was judged that from thirty to forty experienced peace with God, being justified by faith. Many rejoiced in that perfect love which casteth out all fear; and blessed God for the inward witness that the blood of Christ cleanseth from all sin.

Our congregations were large and serious, and almost without an exception, manifested respect for the worship of God and the rules of the meeting. We were fully confirmed in what we had thought of before, that the devil never goes to Camp-meeting to disturb the worship of God, unless he can get him. This is his most powerful agent, and he who sells it his most faithful ally.  
J. M. FULLER.

Concord, N. H., Sept. 6, 1837.

FOR ZION'S HERALD.  
DERRY CAMP-MEETING.

**BR. BROWN**—Our Camp-meeting at Derry close this morning, by an address from our worthy Presiding Elder, Br. Cass, and the usual ceremony of taking the parting hand. Many circumstances conspired to make this meeting one of the best I ever attended. The weather was fine—there was a large and attentive congregation, the preachers were well engaged and every thing went on harmoniously with few exceptions, and those occasioned by rain.

Eternity alone can unfold fully the good results from this meeting. A large number were converted, principally men, and many sanctified and cleansed from all sin. The work of holiness seems to be advancing in a powerful manner on many circuits and stations in this district. The cry for clean hearts is heard from almost all. May it continue, until scriptural holiness is spread all over this land.  
W. H. HATCH, Sec'y.

Nashua, Sept. 26, 1837.

**P. S.**—The church in this place is well engaged, and I think going on to perfection. Of course, God is converting sinners. Many have been converted within a few weeks past, and still many more are seeking the pearl of great price.

This is my second year in this place. About one hundred were converted the past year, but I think the prospect has never been better for a general revival, than at the present. The influence of our Camp-meetings in this vicinity, is felt in this place. May the fire continue to burn deeper and wider.  
W. H. HATCH.

FOR ZION'S HERALD.  
GUILFORD AND HARTLAND CAMP-MEETINGS.

**BROTHER BROWN**—I am permitted to make a good report of the above named meetings. The number in attendance was considerably above what I had previously anticipated; and we had good evidence that they came to receive, and to do good.

The preachers were spiritual and laborious; and the brethren manifested a very ardent desire for the advancement of Christ's kingdom. Many hungered and thirsted for full redemption in the blood of the Lamb, and we believe were filled with perfect love.

The number retained and converted, were supposed to be something above seventy-five at Guilford, and fifty at Hartland; and this we think but a small part of the good resulting from these meetings. Already the work of God is commencing in the vicinity of the meetings. The God of Israel be praised.  
E. JORDAN.

Bellows Falls, Vt., Sept. 27.

## Missionary.

[From the Christian Guardian.]

Aldersville, Sept. 5, 1837.

**MY DEAR BROTHER**—I have been spending a short time at this mission, and am happy to be able to inform you that it is in a pleasant and encouraging state of prosperity. The tract of land upon which the Grape-Island Indians are now settling, is beautifully situated, about three miles from the south shore of Rice Lake; it is covered with excellent timber of various kinds—the soil is a rich loam—and is well adapted for all agricultural purposes—and affords the Indians ample encouragement to exert themselves in raising crops for the support of their families. In the new villages there are now about twelve comfortable houses, beside a large school house, which will be used at present as a chapel; this has been built by the Indians at their own expense, and is a pleasing proof of their desire for the instruction of their children. They have already cleared between forty and fifty acres of their land, and in some of their gardens there are very fair crops of potatoes, corn, &c.

Our Quarterly Meeting was attended by the Indians from the old Rice Lake Mission; the house was full, and the Indians seemed very happy. The

following were some of their expressions of joy and satisfaction in the service of their Divine Master.  
**William Beaver**—Brothers and sisters, it is now ten years since I set out to serve the Great Spirit. The first five years of the same I was very happy, and loved the Great Spirit much; but for the last five years the devil has tried to have me. I am now trying to escape out of his power. I want you all to pray for me. I feel very happy in my heart this morning. This is all I have to say.

**Jacob Shippegan**—My brothers and sisters, I am very happy this morning. When I first heard the words of the Great Spirit, I was shut up in total darkness, and was in a dying state. I heard of P. G. being at Belleville speaking the words of the Great Spirit to the Indians, but I thought myself too vile to go and be present where the words of the Great Spirit were taught, so I did not go. The next year I went among the praying Indians, and when I first heard the good way I felt so sick in my heart that for several nights I could not sleep. I then called upon the Great Spirit and he had mercy upon me, and pardoned all my sins. I want to know more of the Lord. The Great Spirit has taken away two of my children. They are gone to heaven, and I want to go after them. I feel quite ill myself, and I often think I have but a short time to stay on earth. I am not afraid to die—I hope to get to heaven. I will always trust in Jesus.

**John Snake**—My brothers and sisters, I am thankful for what the Great Spirit has done for me. When I first heard P. J. preach, he said that the Lord would have mercy upon the poorest and wickedest Indian that lives on earth. Brother Case told me, that I stink so of tobacco smell, that one might smell me for a mile. It is now six years since I left off using tobacco, and I am none the worse for it. I feel very happy in my heart. I will always trust in Jesus.

**Chief Pah-shah**—My brothers and sisters, the Great Spirit has done much for me, and I feel thankful to him for the same. I feel sorry that I have been so unfaithful. I do not wish to give up trying to serve the Lord. I am now looking toward the road that his ministers are pointing out to us. I will try to be faithful. This is all I have to say.

**Pashegzhik** (an old grey headed Indian).—I feel thankful to the Great Spirit for seeing this Love-feast; I have not long to live, and when I die I want to go to our Father's house above. I desire the prayers of my brothers and sisters—owe much to the Lord for having spared me so long, who has kept and preserved my life. I will always bow my knees before the Great Spirit and call upon him as long as I live. This is all I have to say.

**Widow Culbertson**—My brothers and sisters, I feel very happy in my heart this morning. I was once blind and all in darkness; but now I see clearly the way to heaven, and I long to go and be with Jesus in Isplenid, and all the good people who have gone before. I am waiting for his coming to receive me. I am glad to see our ministers who tell us the way to heaven. I will always trust in Jesus.

**John Kahloony**—My brothers and sisters, I am very glad to see this Love-feast, and to hear my brothers and sisters speak of what the Great Spirit has done for them. I feel thankful to our preachers who told me of my wretched state, and pointed me to the way of life. I threw away all my sins, and God has done much for me. I am glad. I have a son laboring in the cause of the Great Spirit in the western country. I hope he may be faithful and do much good among our poor heathen brethren. I always trust in Jesus.

**Widow Simpson**—I was once very poor and wicked, but God has had mercy upon me, and done great things for me. I believe in Jesus with all my heart—and he blesses me much. I will always trust in Jesus.

**Joseph Skunk**—My brothers and sisters, I thank the Lord for all his mercies to me. I was once very poor and wicked in my heart. Whilst in this state the fire of the Lord reached my heart and burnt up all my sins. I now feel his love burning in my heart. I am trying to follow those who are going to heaven, whom I hope to meet in heaven. I feel that this is none other than God's own house. I have a son working for the Great Spirit in the far west, and I rejoice that I have a son worthy to labor for the Lord. If I have six sons, I would freely give them all to the Lord. I love God and all my brothers and sisters.

How truly delightful will it be to see the gospel of the ever-blessed God producing the same principles in the hearts of all our Indians as are expressed in these simple statements—for this let us labor with unwearied diligence, and "pray without ceasing."

In passing through the neighboring circuits I am happy to learn that, notwithstanding all our difficulties and discouragements, the cause of God is reviving, and I have not the least doubt, if we are faithful to our Divine Master and to each other, we shall have a considerable increase in our society this year.

Yours, truly,  
J. STINSON.

**RELIGION AND MORALS**—On Sunday, Mr. Slater, the chaplain, preached at the Capitol. In the course of his sermon, speaking of the power of the gospel, he alluded to the striking illustration, furnished by the *Choctaw Indians*. In quietness and submission they left the land of their fathers' graves, and proceeded to the place of their destination, because the gospel had taught them to suppress the feeling of revenge and to submit to the will of Providence. On the other hand the *Seminoles*, to whom the gospel had not been carried by the preachers of the gospel, were inflamed with a spirit of revenge, and after a war, costing 11 millions, last year, were still unsubdued.

In the afternoon, Mr. Richards, who has been fifteen years a missionary in the Sandwich Islands, preached in Mr. McLane's church, and described the wonderful effects, produced by the gospel in those islands—human sacrifices, infanticide, idolatry abolished—intemperance nearly extinct—the Sabbath revered, and almost all able to read. His own congregation, to which he had preached for ten years, was much larger than the one he was addressing in this city. The islanders were becoming a civilized, virtuous, Christian people.—*Madisonian*.

**NEW ZEALAND**—Extract of a letter from Rev. J. Spaulding, M. E. missionary at Rio Janeiro, to a gentleman in this city, dated April 13, 1837:

"There is now in this city a Wesleyan missionary from New Zealand, on his way to England. He brings blessed tidings from the scene of his toils. Within five years he has baptized about five hundred natives; thirty or forty of whom are chiefs, and joined in marriage over one hundred and seventy couples. The work is still progressing. The whole island is now 'white unto the parvost.' The population is supposed to be from seventy to one hundred thousand. He expects to return in the course of twelve or eighteen months, and there he will probably terminate his earthly and glorious career, from whence he will go to his reward with all God's redeemed. I have written a more particular account, which will sooner or later come out in the Maine Wesleyan Journal. He has promised to furnish me an account of the country, its geography, climate, productions, minerals, &c., with the commencement, progress, and present state and prospects of missionary operations there, which will probably appear in the same. He tells me he labored nine years before he saw any fruit, or had any encouragement whatever. A great part of the time he could not get half a dozen to hear him, even on the Sabbath. The cloud broke all at once. Of course it is not time for us to grow weary or faint hearted yet, and, thank God, we do not."—*Ch. Advocate*.

**The Temperance March is Over**—We learn from the Eastern Argus, that the Portland Artilery have very properly passed a vote to discontinue with ardent spirits at all company meetings.—*Merc. Jour.*

## A PUNGENT ARGUMENT.

We happened last Sunday afternoon, (Sept. 24th,) to be at the Bethel in North square. The house was running over with seamen, who filled the body of the house, the stairs to the pulpit, and even the pulpit itself. We gave the following extract from the sermon of the afternoon, as a fair specimen of the style in which the Rev. Mr. Taylor makes a practical application of an important truth.

"I say, shipmates, now look me full in the face. What should you say of the man aboard ship, who was always talking about his compass and never using it? What should you think of the man, who, when the storm is gathering, night at hand, moon and stars shut out, on a lee shore, breakers ahead, then first begins to remember his compass, and says—'Oh, what a nice compass I have got on board,' if before that time he has never looked at it? Where is it that you keep your compass? Do you stow it away in the hold? Do you clasp it into the fore peak? By this time Jack's face, that unerring index of his soul, showed visibly, that the *reductio ad absurdum* had begun to tell. Then came by a natural logic, as correct as that of the school, the *implication*.

"Now, then, brethren, listen to me. Believe not what the seafarer and the infidel say. The Bible, the Bible is the compass of life. Keep it always at hand. Steadily, steadily fix your eye on it. Study your bearing by it. Make yourself acquainted with all its points. It will serve you in calm, and in storm, in the brightness of noon-day, and amid the blackness of night, it will carry you over every sea, in every climate, and navigate you, at last, into the harbor of eternal rest." Could any thing be more in point? After all, refine as much as we will, this is preaching. What is much vaunted grammar, what are words, save instruments merely for quickening the understanding, stirring the emotions, and carrying good thoughts home to the heart?

It must be a source of delightful contemplation to the early friends of this Bethel, to see it Sabbath after Sabbath overflowing with the men for whom it was reared. On the very lowest supposition, if we only use to be kept this multitude of sailors, on Sunday, three times a day, out of mischief and harm's way, it is, as a public charity, well worthy of the regard of every citizen. The new Boarding House in Ann street is now likewise full. It contains at the present time, near seventy seamen. It may be added, that it has more boarders than beds. The house is not, as yet, fully furnished. They who have money to spare may here find a worthy object of benevolent industry.—*Boston Transcript*.

## ZION'S HERALD.

BOSTON, WEDNESDAY, OCTOBER 4, 1837.

## MONEY!—MONEY!

We are greatly in want of money to pay for the paper on which the Herald is printed. Unless our subscribers furnish it to us, promptly, we shall be obliged to go still deeper in debt, for the means to meet our engagements. Will our agents attend promptly to the bills we are now sending out, and also try to send us a few new subscribers to supply the place of those whom the hard times rub from our list?

## IS IT HONEST?

A great deal has been said about the support of the gospel among us, and very many have been the supposed causes of the fact, that our ministers get hardly one-half their allowance, and that other institutions of the church, which depend on pecuniary efforts, languish and often die. The evil, probably, cannot be attributed to any one cause. Many things have combined to produce this lamentable result. The want, in many places, of stewards who will act efficiently at the proper time, and on the right principle, has had its full share in filling the pockets of our ministers with poverty, and the treasury of the church with want.

But there is another cause, not often named, because it is personal, and would give offence; which has largely contributed to bring about this melancholy state of things. We mean the failure of many friends and members of the church to fulfil their solemn promises. It is well known, that the principle of voluntary contribution, is the one on which we generally proceed in raising our annual supplies. It is a good principle. May it continue while the world stands. The stewards take the subscription book at the commencement of the year, that is, those who attend to their duty, and call on all the members and friends of the church and obtain their subscription for a specified sum. Four or five hundred dollars is in this way obtained, and the pledge is, that it shall be paid quarterly, in advance. The time for the first payment arrives. The steward, with the promise in his hand, sallies forth to collect the quarterly dues. He calls first on Mr. A. Mr. A. does not like the preacher, and he will not pay for such preaching. The next call is upon Mr. B. Mr. B. thinks his business is not likely to prove so profitable this year as he expected when he subscribed, and he cannot pay at present, but will see. Mr. C. don't know certainly that he should continue to attend that meeting, and he wishes to decide before he pays. Mr. D. he finds has moved out of town, and made no provision to pay his subscription. Mr. E. is offended at a brother in the church, and will do nothing till the difficulty is settled. Mr. F. intends to pay, but he really has not the money by him—he is very sorry—he will pay before long, and he tells the same story through the year, and never pays. Thus the steward meets with difficulty after difficulty, and is chagrined and discouraged by hearing reasons alleged why a man should not fulfil his promise.

In regard to the above named cases, we say unhesitatingly, that they are instances of downright dishonesty. A promise given on a subscription, is binding by every law of morality, common sense, or piety, just as truly and as extensively, as one on a promissory note, or a commercial bond of any kind; and why should not a person who refuses, or neglects to pay his subscription, be dealt with in the church as severely as he who refuses to pay a note of hand? The persons who are thus delinquent, still remain in the church. They continue to enjoy its ordinances and privileges, and thus obtain benefits for which they make no return. They profess to love the church—to be interested for its prosperity, and to enjoy the grace of God, which are the blessings of an honest man; while they do not pay their subscription. How much more religion can such an one enjoy, than he who wilfully utters a falsehood, for the purpose of getting a high price for an article he is selling, or he who buys on credit, obtained by false representations? But it is said—the person is moving away, and he means to pay at the place to which he is going." He had better fulfil his promise at home, before he makes any move. "But he ought to support the gospel where he hears it." He ought not to break his word in order to do it. Let him fulfil his promises already made, before he makes others. We believe this to be Scripture honesty.

We most sincerely hope that this offence against all reason and morality, will not in future, be lightly passed over in our church. Let every man be called to an account for it, if he does not pay his subscription; and if he move away without paying, let him be followed with charges to the place where he intends anew to commence making promises never to be performed. If this were done, instead of a preacher's getting only two thirds, or one half of his small allowance, he would get nearly the whole amount. Death would compel some pledges, and others might be annulled by unexpected poverty and distress, but he would not lose the large amount he now does.

## THE RANSOMED SLAVE AND HIS FAMILY.

A free colored man, whose name is Emanuel Andrews, has recently been soliciting the aid of the benevolent in this city, and some other places, for the purpose of enabling him to emancipate a part of his family and relatives, who are still in slavery. As his case has excited some interest in those places which he has visited, we present some particulars of his history.

He was born a slave in the State of Kentucky, near the town of Washington. He is now 44 years of age. When about 16 years old, his master told him, that although one of his neighbors had offered him \$850 for him, nevertheless, if he would, by over work, earn \$400, he might have his freedom. He was to do this by bulking and pressing tobacco at night, after his day's work was done. After nineteen years labor in this way, he earned his \$400, and at the age of 35 became free. He says he frequently became discouraged—that he has many a time worked all night, after having labored hard all day—that he has often felt asleep over his work, through excessive weariness and fatigue—that his health at length became seriously affected, and he began to feel, before he had reached his prime, that he was breaking down.

Emanuel was the instrument in the hands of God, of his master's conversion. He used to hold meetings in the woods, at which he preached to his brethren in slavery. His master was told on a certain Sabbath, that Emanuel was to preach, and as he had never heard him, he determined to go. He remarked to Emanuel's sister, however, that her brother would not dare to preach in his presence, for he should drive his carriage directly up in front of the stand, and that her brother would be so intimidated that he would not be able to say a word. Emanuel had just named his text, and commenced his discourse, as he saw his master approach. He says he began to tremble and shrink, but he lifted his heart to God, and asked for assistance. His master drove up in front of the stand, as he had threatened, and looked him in the face. It was not long, however, before Emanuel saw that his master was not truly serious and attentive, but that the tears began to run down his face. He left before the sermon ended. In about six weeks from that time, he made a profession of religion and joined the Methodist church. Previously to this, he had repeatedly kept Emanuel at home when he had an appointment to preach, under the pretence of turning the cattle from one pasture to another. The first time he saw Emanuel after this, he spoke kindly to him, and encouraged him to proceed in his work, and promised him more liberty in holding meetings than he had heretofore granted him.

In 1828, Emanuel obtained his own freedom. He then went to work to earn the freedom of his wife, six children, his mother, brother and sister. These were all offered to him by their master for the sum of \$1800.—Of this sum, \$500 was raised for him by his religious friends in Kentucky and Ohio. In Canada he raised \$200 more. The remainder he has succeeded in obtaining by his visit at the North.

When he had succeeded in emancipating himself, wife, and four of his children, he moved to Ohio; but so beset was he by kidnappers, who constantly watched to steal his children, that for three weeks he was under the necessity of keeping his house guarded, and was at length obliged to move to Canada. The kidnappers frequent those places on the rivers, where they can easily place the children which they steal, on board of a steamboat.

Soon after he moved to Upper Canada, a gentleman heard him preach, who, after meeting, spoke to him kindly, and invited him to call upon him the next day. Emanuel did so, when the gentleman presented him with a life deed of one hundred acres of land, upon which is a small house and barn. Four of his children are now there, and it is to this place he intends removing his mother, brother, and sister, and his two remaining children. His wife died at Cincinnati, soon after he obtained his freedom.

About a year since, he injured his left hand while engaged in tanning, by the falling of a heavy box, to such an extent, as to render him unable to do any labor which requires the use of both hands.

He says he now feels like a new man; and he is relieved of that anxiety which constantly pressed upon him, respecting the danger his relatives were in, of being sold. He requests us to tender his most sincere and ardent thanks to all those benevolent persons who have so cheerfully contributed to his relief, and also for the affection and kindness which have been so generously manifested toward him. His earnest prayer is, that God may abundantly bless and reward them, both in time and eternity.

## THE MECHANICS' FAIR.

In common with thousands of others, we have had the pleasure during the past week of visiting this rare exhibition of useful and curious specimens of mechanical art.

The paintings with which Faneuil Hall is decorated are rich and beautiful, and comprise almost every subject. Here are exhibited cloths and carpetings of every description, and from various manufacturing establishments. Some of the visitors as they pass along, among the throng with an air on the piano forte; while the singing birds suspended in cages in various parts of the hall, sometimes join in the chorus, and frequently sing sweet interludes.

In this hall may be seen a splendid wardrobe made in this city, the price of which is \$800, a sum which would buy a small farm in some parts of the country.

A number of pieces of furniture made of black walnut, are very elegant, much more so than the richest mahogany.

Here also, are elegant specimens of cut glass, of mathematical instruments, electrical machines and galvanic batteries.

Here is likewise the book of Psalms, printed for the blind of Great Britain and the U. States, by the British and Foreign Bible Society. The letters are raised upon the surface, and are read by the finger.

In Quincy Hall, the eye is first met by an improved steam engine, made by Mr. O. Tufts of this city, which is constantly kept in motion for the examination of the visitors. Mr. Tufts is well known as a great mechanic, by his improved printing presses which are much used. He was formerly a shoemaker by trade, but possessing a native mechanical genius, he applied himself to the construction of machinery, in which he has been eminently successful. He is an industrious and worthy man.

Here is a portable family grist-mill, which occupies only a few square feet, and which in a few minutes would grind corn enough to make a cake for breakfast.

Near this may be seen a planing machine, which will plane more boards in a day than twenty men.

Closely by is a machine for sawing staves, and it saws them very handsomely. Within a few feet, is one of Stimson's cooking ranges, a most economical and excellent thing for a large family. Boiling, baking and roasting are constantly going on, and the victuals thus cooked are served for the officers in attendance in the hall. Fire places, grates and stoves, to suit every fancy, are here displayed.

The display of hard ware made in this hall by Groves, of Farmington, Conn., is truly wonderful. We cannot attempt a description of it.

A box of edge tools, by those celebrated edge-tool makers, the Underhills, of Chester, New Hampshire, is justly an object of curiosity and attraction. In beauty of shape, and in perfection of finish, we have never seen any thing equal to them.

Here also is exhibited Davenport's electro-magnetic power, with a person in attendance to set it in motion, and to explain the principles of its operation. A sight of this alone, is worth the price of the ticket.

About 50,000 persons have visited this Mechanics' Mu-

seum, as we think it may justly be styled, since it was opened for visitors. Various aisles are made in Faneuil Hall, so that the visitors perform a circuit, and are thus brought near to every thing exhibited.

In the above, we have not attempted a description of the articles exhibited. We have only named a few, such as occurred to our mind when writing. A bare enumeration of them would fill our paper.

As we stood in the gallery of Faneuil Hall and viewed this beautiful and magnificent display of mechanical ingenuity, we were about to exclaim in all the pride of a native New Englander—"These are the productions of the industrious, skilful and free born sons of New England;" but were interrupted about the middle of the sentence, by a voice from South Carolina, very much resembling that of Gov. McDuffie's, exclaiming with an ineffable sneer, and finishing the sentence for us, after the word productions—"of the white slaves of the North." "White slaves of the North!" The everlasting infamy and disgrace which some Southern men have earned for themselves by this senseless and ridiculous epithet, can be equalled only by the contempt with which the free born and erect sons of New England view it. They possess too much sense to become angry at such pitiful ebullitions of vanity and spleen.

**INDIAN LOVE-FAEST.**—The sketch of an Indian Love-Feast, in our missionary department, is quite interesting. We had some idea of omitting the remarks of John Snake, for the purpose of saving the feelings of some of our tobacco loving friends; but, upon reflection, we concluded his testimony might be the means of inducing some *white Christians*, who smell very strong of tobacco, to *expiate* as example. We hope they will try abstinence as long as he did, and if any of them are the worse for it at the end of the period, we will insure them a column in the Herald for a representation of their case.

**DEATH OF REV. JOSHUA MARSDEN.**—The late English papers bring the melancholy intelligence of the death of this eminent minister of the gospel. He died at Hoxton, near London, on the 11th of August, in the 60th year of his age. He entered the Methodist Ministry in 1799; at the age of 22, and has been one of the most highly esteemed and useful ministers among the Wesleyan Methodists. He is also favorably known, both in Great Britain and America, as the writer of many excellent poems and occasional pieces, which have from time to time appeared in the public journals. One of his poems, entitled "*Parable to Time*," supposed to be uttered by a dying Christian at the close of the year 1827, which first appeared in the London Imperial Magazine, has been, and still is very much admired. But the most popular poem of which he is the author is the following. It is above praise.

**WHAT IS TIME?**  
I asked an aged man, a man of cares,  
"What is the curfew of life?" he said, "Oh tell me!"  
"The young, the fair, the free, the brave, we weave it well!"  
I asked the ancient, venerable, dead,  
"Sages who wrote, and warriors who bled;  
From the cold grave a hollow murmur flowed,  
"Time sowed the seeds we reap in this abode!"

I asked a dying sinner, ere the stroke  
Of ruthless death life's "golden bowl had broke:"  
I asked him, "What is time?" "Time," he replied,  
"I've lost it! 'What treasure!' and he died!"

I asked the golden sun and silver spheres,  
Those bright chronometers of days and years;  
They answered, "Time is but a meteor's glare;"  
And bade me for ETERNITY prepare.

I asked the seasons in their annual round,  
Which beautify or desolate the ground;  
And they replied, (no oracle more wise),  
"Tis folly's blank, and wisdom's highest prize!"

I asked a spirit lost, but O the shriek  
That pierced my soul! I shudder while I speak!  
It cried, "A particle's a speck! a mite  
Of endless years, duration infinite!"

Of things inanimate, my dial I  
Consulted, and it made me this reply:  
"Time is the season fair of living well,  
The path to glory, or the path to hell."

I asked my Bible, and methinks it said:  
"Time is the present hour; the past is fled:  
Live! live to-day! To-morrow never yet,  
On any human being rose, or set."

I asked old Father Time himself at last;  
But in a moment he flew quickly past;  
His chariot was a cloud; the voiceless wind  
His noiseless steeds, which left no trace behind.

I asked the mighty angel who shall stand,  
One foot on sea, and one on solid land;  
By heaven's great King I swear the mystery's o'er!  
"Time was," he cried; "but time shall be no more!"

"Many in New York will recollect the period when Mr. M. resided there as a preacher in the Methodist Episcopal Church. Early in the summer of 1812, Mr. Marsden, with his family, arrived at New York, on their way to England, and before an opportunity offered for their departure, was declared against England; consequently he was detained. The New York Conference assembling shortly after, taking into view the peculiar situation of Mr. Marsden, appointed him as one of the stationed preachers in that city, where he preached for about two years with great acceptance. He remained until nearly the close of the war, when he availed himself of a cartel, and sailed for his native country."

**HISTORY OF THE U. S.**—An able writer in the Daily Advertiser of this city, very highly applauds Bancroft's History of the United States, the second volume of which has recently been published. If his representations are just, we shall at length have a history of this country, which will do us some credit; and which will be as suitable for the school-room, as the present histories are for any other place. We extract one paragraph from the above-named writer, which characterizes Mr. Bancroft's general style.

"It is rich, vigorous, somewhat epigrammatic, rousing the attention by sudden turns not affected certainly, artificial, teeming with the lights of various illustration derived from extensive and multifarious reading, occasionally obscure, from remote and not very obvious allusion, highly colored with a poetic tinge, sometimes, indeed, too poetic, it might be thought by a capricious critic, for the sober texture of historic composition, rather brilliant than beautiful, yet often exhibiting singular beauty, and always kindling and maintaining a generous enthusiasm in the reader—a style, in short, whose faults will be very likely to find imitators, and whose merits are decidedly original."

"We have the pleasure to announce that Rev. ABEL STEVENS has returned to this city, and will deliver an Address on Wednesday (this) evening, at 7 o'clock, at the Bromfield street Church. Subject—The Moral Condition of Western Europe.

**THE GERMANS** are a great reading people. During the last half of the year 1836, there were issued from the German press, 2723 different works! One of these is







## Poetry.

FOR ZION'S HERALD.

## TRUTH.

Truth—truth: Oh for a spirit's eye,  
To read thy scroll aright—  
One searching glance beyond the sky—  
One ray of purer light.

The soul is dizzy with this strife  
Of intellect and clay;  
The grosser elements of life,  
With mind's ethereal ray.

From reason's lamp, so oft mistook,  
A flickering beam is shed,  
But oh, her light hath all forsook  
The mansions of the dead.

Her eye may search the stars above,  
May scan material laws,  
And nature's grand events may trace  
From reason's effect to cause.

But here, it comes a transient beam,  
A light that's not of gloom;  
And vain, most vain, that lonely gleam,  
To light us to the tomb.

One hope, one blessed hope there is,  
To bid the heart bear on,  
Until these murky clouds dispersed,  
The heavy night be gone.

It may, it must be, that the soul,  
Unchained above, and free,  
Shall fix its steady gaze at last,  
Oh wondrous truth, on thee.

In every varied scene and place,  
Which marks its stay on earth,  
The mind, a pure, undying thing,  
Proclaims its heavenly birth.

For with its exquisite delight,  
Though pure as life can feel,  
Will linger, yearning dreams of light,  
Upon the spirit's trail.

Yet, to believe our Maker is,  
That he rewards the just;  
And on him fix, though doubts assail,  
Our firm, unyielding trust,—

To simply, calmly walk by faith,  
The path his word reveals,  
And trust his mercy and his love,  
For that which he conceals.

Were more befitting us to do,  
Than, lost in reason's maze,  
To wish to read the awful veil,  
His hand alone may raise.

Lowell, 1887.

FLORENCE.

## Biographical.

FOR ZION'S HERALD.

Died, in Wilbraham, Mass., on the 10th inst., EMILY WRIGHT, daughter of Mr. Solomon Wright, aged 25.

Sister Wright, for a number of years had been a worthy member of our church, and by her humility, evenness of life, and pious conversation, manifested a strong attachment to the cause of her Redeemer. She seemed just prepared to enter upon a life of usefulness, and bless the church and the world, with a spirit of missionary zeal, which was fast kindling upon the altar of her heart. But a mysterious Providence has taken her from our ranks, from a life of suffering and toil, early to receive her crown of rejoicing. She possessed a firm confidence in God to the last: a living faith in Christ, which was as an anchor to the soul, and enabled her to gaze calmly upon the king of terrors, with the triumphant smile of victory. Even in the struggles of dissolving nature, she forgot not the poor Indian, upon whom the eye of her Christian benevolence was evidently fixed. As the veil of mortality waxed thinner and thinner, her immortal spirit, filled with the dying love of a crucified Saviour, called upon all present to help her praise the Lord: and bidding farewell to a circle of weeping and affectionate friends, soared upward, to commingle its joyful song with angels around the throne.

Brother Wright and his wife have now been called to part with their third daughter. Surely are they "stricken of God and afflicted," individuals of "sorrow and acquainted with grief." But amid all this, they have hoped, all having died in the triumph of faith, and gone home to rest.

L. C. COLLINS.

Wilbraham, Sept. 19, 1887.

FOR ZION'S HERALD.

Died, in Truro, Mass., July 26, 1887, of consumption, MRS. ALMIRA, consort of Capt. John Mayo, Jr. aged 32.

Sister Mayo experienced religion at the early age of 12 years, and subsequently connected herself with the M. E. Church, of which she remained an acceptable member until she left it, to join the church triumphant.

For a number of years before her death, her poor health deprived her of meeting for the worship of God, beyond the limits of her own family circle. During the last twelve months of her life, her sufferings were great, but she endured them with patience and resignation; testifying to all, that the religion of Jesus which she experienced at an early age, had supported her through all the trials of life, and that she had no fear of death, but could say with the poet,

"How long, dear Saviour, Oh how long,  
Shall I bide the bright hour delay?  
Fly swifter round ye wheels of time,  
And bring the welcome day."

A few moments before she expired, her father asked her if she was happy? She answered, "Amen: I am ready to depart. Glory to God." These were her last words. She has left a husband and two children, together with a large circle of relatives, to mourn; but their loss is her eternal gain.

T. HODGE.

South Truro, Sept. 1, 1887.

FOR ZION'S HERALD.

Died at Bean Hill, Aug. 31st, Mr. SOLOMON WILLIAMS, aged 81 years.

Possessed of an iron constitution, the deceased retained much of the vigor of earlier years, until the 19th, when a fit of paralysis prostrated all his powers, and speedily terminated his useful life.

Mr. W. held an honorable rank among those who, in early youth, heroically took arms in defence of the liberties of their country. To him, as to a thousand others, the boon of national gratitude was extended only when the season for its enjoyment had been long passed; and when the fruits

of years of unwearied industry and rigid frugality, had secured him against the necessity of receiving as a charity, that which was lawfully his due. He it was, in connection with Capt. James Hyde, the father of elder Edward Hyde, of blessed memory, who, more than fifty years since, reared the standard of Arminianism, with its cheering motto, *free and full salvation*, upon this wall of Zion, over which the "Platform" banner had, for an entire century, triumphantly waved.

Many a veteran herald of the Cross will doubtless be reminded, by this obituary, of "seasons of refreshing" enjoyed in by-gone years, in the hospitable mansions of these departed worthies. Mr. W. zealously discharged the duties of a leader and local preacher during many years, and was, without doubt, instrumental in the upbuilding of the church, and the salvation of many immortal souls.

Although the nature of his disorder did not permit his friends to receive his dying testimony in favor of the religion he so long professed, yet they sorrow not as those without hope. A short time after the death of his inestimable daughter, Mrs. J. J. Hyde, he expressed, in conversation with the writer, full confidence in the merits of Christ for salvation, and a readiness to depart, whenever the hour of his own dissolution should arrive.

E. W.

Norwich, Conn., Sept. 15.

## Miscellaneous.

FOR ZION'S HERALD.

## A WORD TO YOUTH.

The importance of religion to youth cannot be too often or too strongly urged. In youth we form our character for life; and upon the improvement of its fleeting hours, depends the happiness or misery of our future being. In youth we are surrounded by snares and beset by temptations. There is much in life which is calculated to allure and please the youth who has not been called to endure affliction, but whose path has been one of uninterrupted sunshine. There are inducements held out to him on every hand, such as the pursuit of honor and riches; the prospect, perhaps, of having his name enrolled with those who may hereafter wield the destinies of the nation; and of acquiring a fame equal to that of Washington, or Jefferson.

But how often are the brightest visions of youth destroyed! Yesterday, to his vivid imagination, no obstacle to the attainment of all that is desirable in life presented itself; to-day, those hopes of honor and riches are but as a dream. To-day, the hand of disease is laid upon him, and he is reminded that he is mortal. To-day, by some unforeseen agency, the whole current of things is changed; and he who yesterday looked forward to ease and independence, finds that there awaits for him only a life of penury and toil.

Place a youth under such circumstances as these, and what is there in life which can constitute his happiness? Friends may do much toward restoring to him his station in society, and he may, through their influence and his own most strenuous exertions, arrive at the fulfillment of his most ardent wishes. But who, when disease has fixed its iron grasp upon him, can say to the raging fever, "thus far shalt thou go, but no farther?" What then are friends to him, whose bodily anguish cannot be assuaged? What is the world to him who is incapable of enjoying it?

The religion of the Lord Jesus Christ alone, can afford peace and joy in such an hour. Let our youth but "seek first the kingdom of God and his righteousness," and however they may be situated in life, whether in wealth or woe, wherever their lot may be cast, there may they find that "wisdom's ways are pleasantness and all her paths are peace." He whose lot in life is cast in the midst of affliction, who finds his hopes of happiness crushed in the bud, and who may be called to drain the cup of earthly sorrow to its dregs, is much more to be envied, if in the enjoyment of religion, than he who may roll in luxury and wealth, and may have reached the highest attainments in science and literature, and yet is destitute of a saving knowledge of God, and the hope of immortality and eternal life.

If these few imperfect thoughts may but prove the instrument of leading some youth to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," the fervent prayer of the writer will be answered.

W. H. O.

Boston, Sept. 25, 1887.

## PROVIDENTIAL ESCAPE OF A SLAVE.

The following is an extract of a letter from Alvan Stewart to the New York Evangelist:

While at Potsdam, we learned a fact, which is nothing but simple truth, as we had it from two gentlemen of high standing, yet will be regarded by some as romance. But I believe it shows a special providence of God in behalf of a poor slave.

A slave of middle age, of noble size, six feet high, had made his escape from the Southern States, and passed up the Champlain canal, and from Clinton county, passed through Franklin county, into the north part of St. Lawrence county, with intent to go to Ogdensburg, and cross over into Canada. From want of better knowledge of geography, he took, and intended to make, this circuitous route. When in the north part of St. Lawrence county, about 30 miles from Ogdensburg, he stopped to work three or four days, to get the means of support, at a postmaster's house. After he had been there two or three days, the stage came in, bringing the mail, which was overhauled, as usual, and put up, and sent on with the stage. A few minutes after the stage and mail had gone, the postmaster perceived a letter, which had dropped out of its wrapper, lying on the post office floor, with about half an inch of a printed advertisement projecting out of the end of the written letter, which letter was directed to the postmaster at Ogdensburg. The postmaster was amazed and surprised, to think this letter had fallen out of its wrapper, and more amazed to think he should not have seen it, lying in plain sight on the post office floor. The stage had been gone 20 or 30 minutes. The postmaster had the curiosity to pull the printed advertisement out, when, to his surprise, it appeared to be from some place in South Carolina, signed by a person offering \$500 reward to anyone who would arrest and imprison his slave, naming and describing him, so that the subscriber might get him. The postmaster discovered, from the description in the advertisement, that it was the very black man who had stopped with him, and was then chopping oven wood at the back door.

The postmaster called the colored man in, and read the advertisement, and the poor fugitive, as he read it, trembled in every joint, and was covered with profuse sweat, but with most admirable honesty, confessed it was his old master, and that his name was described truly. The postmaster said, "What shall I do? You see how it is. I can make \$500."

"Do!"—says the fugitive—"Do as you would wish I should do by you, if my circumstances were changed, and I stood where you do, and you where I do. O! must I be ruined after all? Must I be taken back, to be whipped to death, or skinned alive, to prevent others from running away? O, what have I suffered with hunger, with cold, by lying in swamps, among wild beasts and serpents, and every horrid thing, to get from slavery to a land of freedom, and after all, almost in sight of that land, am I to be dragged back to die? O no! do not, do not, dear master! O do, do let a poor slave go! Master, do! I plead for my life."

The postmaster melted down, and was deeply affected by this appeal to his humanity, and then told the slave how he would have fallen into the hands of the postmaster at Ogdensburg, as soon as the letter had arrived, if he had gone as he intended. The postmaster then showed him a short route of fifteen miles, to the St. Lawrence, by which he could cross into Canada, and be safe; and gave him a loaf of bread and his blessing; and as the sun went down the slave crossed the St. Lawrence, and placed his foot on Canada's soil, beneath the protection of British law, and was a happy man.

Look at the extraordinary circumstances. See the letter leave its wrapper, unseen, till the mail was gone, and at the house where the slave was, and that the printed advertisement should have burst out at one end of the letter. If these circumstances had not all met together, the slave would have been lost. Such was the wonderful providence of God in behalf of a poor slave.

## ON BEING IN DEBT.

To be out of debt is accounted part of happiness. Debt haunts the mind; a conversation about justice troubles us, the sight of a creditor fills us with convulsions; even the sanctuary is no place of refuge. The borrower is a servant to the lender. A life at another man's table, is not to be accounted for a life. It is humiliating to be the object of pity. To be the slave of unattainable desires, is to be miserable and wretched. Independence can only be maintained by setting bounds to your desires, and owing no man any thing. A habit of boundless expense undermines and destroys the virtuous mind where they seem to dwell. It becomes difficult and at last impossible, to pay punctually.

When a man of sensibility thinks of the low rate at which his word must henceforth pass, he is little in his own eyes; but difficulties prompted him to wrong his creditors without a blush. How desolate and doleful does the mind appear, now that the fence of truth is broken down! Friendship is next dissolved.

He felt it once; he now insinuates himself by means of sentiment and professions which were once sincere. He seizes the moment of unsuspecting affection to ensnare the friends of his youth; borrowing money which he will never pay, and binding them for debts which they must hereafter answer, at this rate he sells the virtuous pleasures of loving and being loved. He swallows up the provision of aged parents, and portions of sisters and brethren. The loss of truth is followed by the loss of humanity. His calls are still more importunate. Ingenuity, which in a better cause, might have illustrated his name, is exerted to evade the law, to deceive the world, to cover property with wealth—to sow unobserved seeds of fraud.

[From the Christian Advocate and Journal.]

## AN AFFECTING INCIDENT.

Showing the great utility of Sabbath schools, and the transcendent value of the word of God in time of affliction.

Some time ago, while attending an eminent surgeon, for the purpose of having an operation performed on one of my eyes, I met with the following case: One morning a friend of mine led into the same room a fine looking young woman, who was completely blind and completely deaf. This sad condition had been brought on suddenly by a violent pain in the head. Her case was examined by a number of surgeons then present, all of whom pronounced it incurable. She was led back to the house of my friend, when she eagerly inquired what the doctor said about her case, and whether he could afford her any relief. The only method by which her inquiries could be answered was, by tapping her hand, which signified, No; and by squeezing it, which signified, Yes; for she could not hear the loudest noise, nor distinguish day from night. She had to receive for her answer on this occasion, the unwelcome tap, No. She burst into tears, and wept aloud in all the bitterness of despair. "What," said she, "shall I never again see the light of day, nor hear a human voice? Must I remain incapable of all social intercourse—shut up in silence and darkness while I live?" Again she wept. The scene was truly affecting. Had she been able to see, she might have been pointed to the Bible as a source of comfort. Had she been able to hear, words of consolation might have been spoken; but, alas! these avenues to the mind were closed, to be opened no more in this world. Her friends could pity, but they could not relieve; and what made her case still more deplorable, she was an orphan; had no father or mother, or brother or sister to pity and care for her. She was entirely dependent upon a few pious friends for her support. This she felt, and continued to weep, till my friend, with great presence of mind, took up the Bible and placed it to her breast. She felt it and said, "Is this the Bible?" She was answered that it was. She held it to her bosom, and said, "This is the only comfort I have left—though I shall never be able to read it any more," and began to repeat some of its promises, such as, "Cast thy burden on the Lord, and he will sustain thee." "As thy day, so shall thy strength be." "Call upon me in the day of trouble, and I will deliver thee." "My grace is sufficient for thee," &c., &c. In a moment she dried her tears, and became one of the happiest persons I ever saw. She never seemed to deplore her condition afterward. I have many times heard her tell of the strong consolations she felt. She appeared to enjoy uninterrupted communion with the Father of spirits.

Happily for this young woman, she had been taken, when a very little girl, to a Methodist Sabbath school, where she enjoyed the only opportunity she ever had of learning to read the Bible, and where she had committed to memory those passages of Scripture which now became her solace and the food of her spirit. With what gratitude she used to speak of her teachers, who, she said, not only taught her to read, but took pains to instruct her in the things that belonged to her eternal peace! "What would have become of me had I not then been taught the way of salvation? for now I am deprived of all outward means;" was her constant language.

I never look into a Sabbath school, and notice the children repeating portions of God's holy word, but I think of the above case. How precious was that thought, perhaps, at the time, that she was furnishing the only means of salvation to an immortal spirit! What multitudes will have to bless God in eternity for like instruction! Let not, then, our Sabbath school teachers ever grow weary in well-doing, for in due season they shall reap their reward.

T. B., of Winsted.

## "I WILL VISIT MY ABSENTEES."

Toward the close of school, a few Sabbaths since, I had been urging upon the teachers, from a variety of considerations, the importance of visiting the absentees of their respective classes. After school, one of them came to me and said,

"Sir, I am going to do my duty, and visit my absentees."

"Go, brother," I replied; "God will reward you for your work of faith and labor of love."

He went. A day or two afterward I saw him again.

"Brother," said he, "I am glad you urged it upon me last Sabbath, to visit my absentees; for when I called to see little Robert—, who had been absent for two or three Sabbaths, I found him nigh unto death. He had been sent to school, as usual, by his mother, but had played truant, and gone swimming with some seductive companions. Having entered the water when overheated by exercise, and stayed too long in it, he was seized with cramp,—was with difficulty rescued from a watery grave, and had been ever since in a state of high fever and delirium, with occasional intervals of returning reason. He was asleep when I entered, but his mother's sobs, as she told me the cause of his sickness, awoke him from his feverish slumbers, after I had sat by his bedside ten or fifteen minutes. He immediately recognized his teacher, and with joy beaming in his countenance, asked me how I was, and why I had not been to see him before? It would be difficult for me to express the emotions of my breast at that moment. True I was not to blame that he had played truant—that he had broken the Sabbath—that he had gone into the water, and that he had in consequence been sick—but I knew and felt that I was censurable in the highest degree for not having gone to inquire into the cause of his absence on the afternoon of its first occurrence, and for having deferred doing so until aroused to a sense of duty by your remarks, while in the mean time he was dangerously ill, and at the point of death."

"Well," said I, "what reply did you make?"

"I told the dear little boy that I was not aware that he was sick. He looked in my face, and with tears in his eyes, said, 'But, teacher, I always thought you loved me. How could you let me be away three whole weeks, and never once ask, Where is Robert?'"

I never before saw conviction and contrition for the neglect of duty more strongly depicted in any countenance than in that of his teacher. With an energy that bespoke the most sincere regret and the sternest resolution, he added,

"I have learned a lesson that I shall never forget. So long as I am a Sabbath school teacher, I will visit my absentees."

Wouldst thou from sorrow find a sweet relief?  
Or is thy heart oppress'd by woes untold?  
Balm would'st thou gather from corroding grief?  
Four blessings round thee like a shower of gold?

'Tis when the rose is wrapped in many a fold,  
Close to its heart the rose is wasting there  
Its leaf and sweetness; not when all unrolled,  
Leaf after leaf, its bosom rich and fair,  
Breathes freely its perfumes throughout the ambient air.

ELEMENTS OF MORAL SCIENCE.

BRIDGED, and adapted to the use of Schools and Academies, by the author, FRANCIS WAYLAND, D. D., President of Brown University, and Professor of Moral Philosophy. The publishers would respectfully invite the attention of Teachers and School Committees to this valuable work. It has received the unqualified approbation of all who have examined it; and it is believed admirably adapted to exert a wholesome influence on the minds of the young; such an influence as will be likely to lead them to the formation of correct moral principles.

Since the appearance of the second edition of the larger work which we have been noticing, Dr. Wayland has published an abridgment for the use of schools. Of this step we can hardly speak too highly. \* \* We have no doubt that its circulation and utility will far more than repay its author for the pains he has taken with it.—*North American Review*.

We speak that we do know, when we express our high estimation of Dr. Wayland's ability in teaching Moral Philosophy, whether orally, or by the book. Having listened to his instructions in this interesting department, we can attest how lofty are the principles, how exact and severe the argumentation, how appropriate and strong the illustration, which characterize his system, and enforce it on the mind.—*Christian Witness*.

It is a work of the highest and purest order of intellect. Its metaphysics reduced to practical common sense, and made subservient to Christianity. It would be a valuable addition to our high schools.—*Daily Advocate*.

It is written in a style well suited to the comprehension of youth. The illustrations are apt and striking.—*Christian Secretary*.

We had the abridgment as admirably adapted to supply the deficiency which has long been felt in common school education,—the study of moral obligation.—*Evening Gazette*.

The abridgment of this work seems to us admirably calculated for the young, and we hope it will be extensively applied to the purposes for which it was intended.—*Mer. Jour.*

Sept. 20. GOULD, KENDALL & LINCOLN, Publishers; 59 Washington-st.

## BOOKS.

THE General Catalogue, Sabbath School Books and Tracts published by the Methodist Book Concern at New York, are for sale at the Methodist Book Depository, 32 Washington street, at their wholesale and retail prices.

Also, Bibles of different sizes and quality; prices varying from 20 cents to \$25.

Robinson's Catechism, Joseph's Works—Rollins' Ancient History, Encyclopedia Americana, 13 vols. Benson's Sermons and Plans, McCulloch's Evidence of Christianity, Dick's Works—Butterworth's Concordance, Sturm's Reflections—Woods on Depravity.

All of which are warranted to be cheap at our retail prices. A liberal discount will be made to wholesale purchasers. Likewise, a great variety of other Religious and Historical works.

We are prepared to furnish to order all approved Theological, Historical and Miscellaneous Books, which can be procured in this city.

Sept. 20. Agent N. E. Conference.

DAVID H. ELA.

Boston, Aug. 1, 1887.

## N. ENGLAND TRUSS MANUFACTORY.

J. F. FOSTER, AGENT, invites those who desire an effectual remedy for the dangerous and distressing disease of RUPTURE, to call at his residence, 305 Washington St., (opposite 254) up stairs, entrance in the rear; where he is a constant attendance to adapt his Trusses to the particular case of the patient. All individuals can see him alone at any time, at the above place. He has for eighteen years past been engaged in the manufacture and making up of these instruments, and has applied six hundred to persons within two years. Although he has not followed it steadily and exclusively, he has made them for himself for eighteen years past, and for individuals to whom he is at liberty to refer.

Having worn the different kinds of Trusses more or less, that have been offered to the public for the twenty years past, from different patent manufacturers, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the different cases that occur; he has on hand as good Trusses, and will furnish any kind of Truss as cheap as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited, without extra charge.

J. F. F. manufactures as many as twenty different kinds of Trusses, among which are the Patent Elastic Spring Trusses, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and in a large portion produce a perfect cure—they can be worn day and night); Improved Hipp and Pivot Truss; Umbilical Spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, by which means the rectum is kept in its proper position; Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed; Suspensory Trusses, Knee Caps and Back Boards are always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds of Trusses, which he will exchange for any of them, if he suits them after a fair trial, they can exchange for any of them: Dr. Hull's; Read's Spiral Truss; Randall's do; Farr's do; Solomon's Ball and Socket; Sherman's Patent; French do; Marshall's Improved Truss; Hatten's do; SHERMAN'S do; Heintzelman's India Rubber Pad, made in Philadelphia; Ivory turned Pad Trusses; Stone's do, double and single; also Trusses for children, of all sizes.

The subscriber makes and keeps on hand Shoes for deformed and crooked feet, and is doing this every week, for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at his residence.

Mr. F. will wait on individuals at their houses, when preferred; he takes measure of infants at any age, and makes Trusses for both double and single ruptures, which may be worn without pain or inconvenience, and in a large portion will produce a perfect cure, in the space of six or twelve weeks, in such little children; he has had occasion to make a number of late, the fathers and mothers of whom he will refer to, as well as the physicians by whom they were recommended to Mr. Foster. Individuals in this city have been cured of their complaint by wearing Trusses of his make for six or twelve months, so as to be able to leave them off; although some prefer never to leave off a Truss entirely, after having worn one, as the inconvenience is but trifling. A good Elastic Spring Truss, made as it ought to be, and well fitted, would be no more trouble than the suspenders. Some of the individuals on whom cures have been effected, he is at liberty to refer to. He likewise informs individuals he will not make their complaint known to any one except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

Trusses repaired at the shortest notice.

[?] Ladies wishing for any of these instruments will be waited upon by MRS. FOSTER, at any of their homes, or at the above place.

J. FREDERICK FOSTER, Agent.

## CERTIFICATE FROM DR. WARREN.

Having had occasion to observe that some persons afflicted with Hernia have suffered much from the want of a skillful workman in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. FOSTER to supply the deficiency occasioned by the death of Mr. BEATTY. After some months of observation of his work, I am satisfied that he is a person well qualified to supply the wants in regard to these important articles.

JOHN C. WARREN.

March 8. cop

## PAPER HANGINGS.

Persons about purchasing Paper Hangings, are respectfully invited to call at the Manufactory and Warehouse, at the corner of Salem and Endicott streets, where they may rely upon obtaining a good article for the least money.

N. B.—We have a number of experienced paper hangers in our employ, and will thankfully receive and promptly execute any orders for papering that our friends and the public may be pleased to favor us with. A share of patronage is respectfully solicited.

JAMES E. SPEAR, &amp; OTIS MERRIAM.

4m June 14

## TO INVALIDS.

MRS. MOTT and MISS HUNT, Female Physician, would respectfully give notice to the ladies of Boston and vicinity, that they still continue to attend to all diseases incident to the Female frame, at their residence No. 1 Spring street, corner of Leverett street, Boston. Distresses of Child-bearing parties are particularly attended to.

The potent Medicated Champee Baths will be administered to ladies at any hour of the day, for securing permanent relief from 9 in the morning until 6 in the evening. 3m—Aug. 2.

## TEMPERANCE HOUSE.

No. 5 Brattle Square, (near the Brattle St. Church.) MILTON DAGGETT would inform his friends and the public that he continues to keep a Temperance House, for the accommodation of permanent and transient boarders, and solicits a share of public patronage.

Boston, Sept. 15, 1887.

## COPARTNERSHIP NOTICE.

THE undersigned have formed a copartnership under the firm of MICHAEL WORMISTED & CO., for the purpose of manufacturing Patent Cordage, by steam power, at No. 14 DUCK SQUARE, (opposite Fenwick Hall,) Boston, viz: MICHAEL WORMISTED, GEORGE DONELL, JR., MICHAEL WORMISTED, JR.

Newbury, Mass. Aug. 1, 1887. 6t A. 23

## COAL.

A CONSTANT supply of Hard and Soft Coal, including FINE Mountain, Sydney, and other varieties, for sale by LUTHER TOWN.

Sept. 6. 3m Commercial St., near Charleston Bridge.

## WARRANTED BOOTS AND SHOES.

OF all descriptions, by the package or single pair, at hand and for sale at No. 14 DUCK SQUARE, (opposite Fenwick Hall,) Boston, viz: WHITTIER & WARREN.

Newbury, Mass. Aug. 1, 1887. 6t A. 23

## DAVID PALMER has taken a Store in Hanover street, No. 136, where he has for sale a good assortment of ENGLISH GOODS, BOOTS AND SHOES, which he will sell very low for cash. He invites his friends and the public to call and examine.

Also, a store in Blackstone and Endicott streets, two doors North of Hanover street, where he has a large assortment of Boots and Shoes, wholesale and retail.

Oct. 1.

## G. N. THOMSON, Bookbinder and Publisher, 28 Cap.

kill, (entrance in Franklin Avenue.) All kinds of Binding done with elegance and promptness. Orders respectfully solicited.

[?] Wanted, as above, 10 or 20 active and intelligent men to obtain subscriptions, in the several States, for a new and highly interesting work.

April 19.

## TERMS OF THE HERALD.

1. THE HERALD is published weekly, at \$2.00 per annum in advance, or \$2.50 per annum in arrears. If not paid at the close of the year, \$2.50 will be charged, and \$2.00 if not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eight months, unless paid.